The CHRISTIAN CENTURY

A Journal of Religion

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Can Christ Be Hinduized?

By Wilbur Stone Deming

The Growing Platforms

An Editorial

Where Should a Negro Get Hurt?

By Esther Balderston Jones

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The CHRISTIAN CENTURY

July 20, 1932

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The Office Notebook

The post office department has just discovered a ruling, said to have been in existence but not in effect for many years, under which stating the price of a book in connection with its review is forbidden. It will therefore be observed that, beginning with this issue, prices are omitted from book reviews in The Christian Century.

It is nothing to us, of course, whether the prices are in or out, but there is ground for wonder and resentment at the bureaucratic stupidity which can find no other test of the difference between an advertisement and a review than the presence or absence of a price mark. The local post office is not to blame; it acts under instruction from Washington.

And the department's heart is doubtless in the right place, for probably it is aiming at the evil of the concealed advertisement as embodied in the long-since-outlawed "reading notice" which had a typography and style identical with the general contents of the paper.

Do you remember way back when, in both dailies and weeklies, you used to begin to read what you supposed was a short editorial or a news story, only to find that you had been lured into the earnest perusal of an ad of Dr. Kilmer's Swamp Root or Lydia E. Pinkham's vegetable compound?

Sometimes the reading notice was paid for, and sometimes it was inserted gratuitously, as a kind of bonus or secret rate-rebate in consideration of a large contract. Sometimes it mentioned price, casually and far down toward the end, but much more often it did not. But always, without exception, the copy originated with the advertiser, not in the office of the newspaper. That was bad journalism, and an abuse of the confidence of the readers, and the post office did well in banning the practice.

But what has that in common with book-reviewing? Not a thing. The last thing publishers and authors want is the reprinting of advertising blurbs under the guise of reviews. If the post office department rates the intelligence of its employes so low that it thinks they cannot tell the difference between an advertising reading notice and a review except by looking for the dollar sign, we do not agree with it, but there is nothing we can do about it. The prices go out.

Contributors to This Issue

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EDITORIAL

THE INCREDIBLE has happened. Europe—including France!—has reached a settlement of war reparations. What was to have been a sixty-two year penalization of Germany to the amount of 64 billion dollars—later reduced by the Dawes plan, and still later further reduced by the Young plan to a "permanent" basis of fifty-nine annuities with a "present value" of 10 billion dollars—was brought down at Lausanne to the modest sum of 714 million dollars, and even that is conditional upon Germany's ability to pay it! Having lived for twelve years with the thought of German reparations as the salient and bulking fact of international relationships, the world finds it difficult to believe that his huge body has lost its corporeality and become but a ghost of its former substance. The long deadlock of the Lausanne conference was finally broken by the fact that there was no alternative except economic chaos for Europe. Germany came to the conference refusing to pay any reparations at all. France came refusing to relinquish reparations. England came insisting that some sort of bridge must be thrown across this chasm. The word "reparations" was sent to the discard. In its place was put a "contribution" by Germany to the reconstruction of Europe. How much should Germany contribute to such a European "community chest"? That became the question at issue. France demanded that the amount should be a billion dollars in cash. Germany would at first consent to no more than a quarter of a billion. Gradually the gap was closed at 714 million.

The End of Reparations

Getting "Cash" Out of An Insolvent Debtor

BUT how was Germany to pay that sum in "cash"? She is economically prostrate. The ingenious scheme was devised by which Germany was to deposit that sum in bonds, guaranteed by the reichsbank. These bonds would not be marketable—nobody would buy them now. But if Germany becomes prosperous again they could then be sold. So it was agreed that the bonds are to be held by the international bank at Basle for three years, and sold thereafter at such time as a market develops for them. Obviously the "market" will depend upon Germany's prosperity. If prosperity returns, there will be a ready market. If it does not return, the bonds will lie in the international bank as so much paper. It is a highly ingenious scheme. But this does not exhaust its ingenuity. The treaty was signed. It has yet to be ratified by the governments. A separate instrument, referred to as a "gentlemen's agreement," was signed by France, England, Belgium and Italy in which these powers assure one another that they will not ratify the settlement until satisfactory adjustment of war debts on a universal scale has been attained. This means the debts due the United States, amounting to over eleven billion dollars. Thus the way is opened for America to participate in a universal intergovernmental debt settlement. But suppose America does not cooperate? Theoretically, the Lausanne agreement would then come to naught, and the situation would revert to the status existing prior to the Hoover moratorium. But *practically*, everybody knows that it will be impossible ever to reestablish the status quo ante. It may be taken for granted, therefore, that the whole reparations question is a thing of the past. If America refuses to act, the allies cannot hope to get any more money from Germany than the sum provided in the Lausanne agreement.

Will America Cooperate?

WHAT will the United States do? It is too early to have an opinion. But certain facts are known. Europe was undoubtedly spurred to take action by President Hoover's policy of keeping the debts owing us absolutely separate from any consideration of reparations and of intra-European debts. His insistence that Europe must first "put her own

house in order," before any reconsideration of the debts due us would be entertained, seemed to our debtors to imply that if and when Europe did put her house in order a reconsideration would be entertained. Reconsideration, however, does not necessarily mean cancellation. The possible solutions are numerous. Many of our leading statesmen have repeatedly linked disarmament with readjustment and some even with cancellation of debts. This would seem to be the propitious time to yoke them together in any "reconsideration." Other factors also emerge. There are the repudiated debts of eight of our southern states, which constitute a chapter of disputable honor if not of actual dishonor in our country's history. These are not the debts incurred by the states in rebellion which, of course, were properly repudiated by the federal government and ought not to be paid, but commercial bonds issued between the years 1840 and 1870. The face value, without interest, of such bonds is some $77,650,000. These bonds, held for the most part in England, should be included as a set-off in any final settlement of England's war debt to America. Again, both our political parties now stand for an agreement to consult with other powers when peace is threatened. Here, then, is a factor which, if a consultative pact is entered into, should make it easier for France to be reasonable both in respect to disarmament and the adjustment of her debt to us. The elements are present and in solution, waiting for a new crystallization of international relationship on the basis of good will and world economic recovery. Our government should renounce all legalistic bargaining. The colossal stake of the United States in the broader outcome is so great as to cause the amount of the debts owing us to dwindle into insignificance.

Orient's Atmosphere Still Full of Lightning

DR. WILLIAM P. MERRILL returns from the missionary survey financed by Mr. Rockefeller and other laymen to assert his belief in the pacific intentions of Japan. That is all to the good. And undoubtedly the sort of Japanese with whom Dr. Merrill spent most of his time honestly want peace in the far east. But the genuine peace sentiment in Japan, and the present state of near-quiet in China and Manchuria, should not obscure the gravity of the underlying situation. The orient is, as a matter of fact, teeming with issues, sometimes minor in aspect, but capable of being developed into matters of world moment. Take, for example, the dispatch from Paris in the New York Times for June 29, announcing that the Franco-Asiatic bank is negotiating in Tokyo for the sale of its rights in the Chinese Eastern railway, and has offered the assistance of the bank to float a loan in France to finance the sale. Here is a package of pure dynamite! The "rights" of the Franco-Asiatic bank in the Russian controlled and operated railway are of such questionable standing that no nation would ever finance them except for provocative political reasons. Should France finance such a deal, and should Japan attempt to wrest the railway from Russia as a result, the fat would be in the Asiatic fire with a vengeance. Yet that is the sort of thing that, under the surface, is going on at this very moment!

Is Japan Warning the United States?

SUCH a trouble-breeding venture as the Franco-Asiatic bank proposes, however, is by no means as serious in its meaning as the recent speech delivered in Tokyo by Viscount Ishii. All the circumstances of that speech will bear considering. It was made at a meeting of the American-Japan society—a body formed to promote friendship between the two nations. It was made as an address of welcome to Mr. Joseph C. Grew, the new American ambassador. It was made by the president of the League of Nations Association of Japan—an outstanding "liberal" in the field of Japanese foreign policy. And Viscount Ishii did not hesitate to use exceedingly blunt language: "If the United States ever attempted to dominate the Asiatic continent, preventing Japan from a pacific and natural expansion in this part of the world, then indeed a grave situation would be created, for it is obvious that the nation with a population overcrowded to the breaking point could not be shut up indefinitely in a narrow strip of land." Seen against the background of recent events in Manchuria, these words will sound to most western readers like a threat. Considered with the "Hoover doctrine" in mind, they have all the appearance of a direct challenge to that new formulation of international law, based on the peace pact, which has now been accepted by the League of Nations. It may seem beside the point to remind the Japanese that neither the possession of Korea nor the unusually favorable conditions for immigration to Manchuria which they have long enjoyed have helped to solve their problem of overpopulation. But if even the liberal elements in Japan are now ready to accept this fact of national fecundity as justification for an expansionist program in "this part of the world," and to warn everybody else to keep hands off, the prospect of trouble in the far east is a long way from ended.

Prohibition Party Names Candidates

THE PROHIBITION party held its convention in Indianapolis and nominated for the presidency Mr. Upshaw of Georgia—somewhat tentatively, it appears, and subject to a "gentleman's agreement" that he will retire from the field if the dry board of strategy meeting in Washington this week can induce Senator Borah to take his place. It is no unfriendly criticism of this convention to say that it did not have either the magnitude or the complexion of an impor-

tant political group. Neither was it in any significant way representative of the dry sentiment of the country, either quantitatively or qualitatively, though the respectful attention which was accorded to it by the press may have been intended to create the illusion that it was. The prohibition party reached its maximum strength in 1904, when it polled about two per cent of the total popular vote for President. After that it gradually subsided, even during the years when dry opinion was rising to the point of writing prohibition amendments into many state constitutions and into the federal constitution, and it subsided more rapidly thereafter, until in 1928 its candidate received a grand total of 20,126 votes. To refresh rusty memories, it may be well to recall that the standard bearers of the party since 1896 have been Levering, Woolley, Swallow, Chafin (twice), Hanly, Watkins, Faris and Varney. The urgent unfinished business of the drys this year is not to make futile gestures in the direction of electing a President, or even to maintain the apostolic tradition of estimable but impossible candidates, but to see to it that congressmen are elected who will make the inevitable battle for repeal or substitution a fair fight between the present law and some sane alternative—if one can be formulated—and will effectively represent dry sentiment in that contest.

Perhaps the Public Has Been Maligned

OUT of the prevalent business gloom comes at least one ray of sunshine—Mr. Bernarr Macfadden's New York tabloid newspaper, the Evening Graphic, has suspended publication! In all that bizarre and often sex-obsessed group that has sprung up within recent years on the newsstands of our larger cities, the Graphic was the most obnoxious. Its common nickname—the porno-Graphic—accurately indicated its standing in the public mind. It specialized from the start in sensational pictures, and supported these with what purported to be the intimate details of the most scandalous episodes in the careers of stage, screen and criminal court figures. It made "Daddy" and "Peaches" Browning nationally known; when "Kip" Rhinelander sought marriage annulment it printed nauseating stuff that even a jury would be spared. It was in connection with the latter case, indeed, that the paper produced its most lurid contents, using for that end the "composograph," which was a high-flown name for plain photographic fakery. A few weeks ago Mr. Macfadden, seeing the way in which things were running, announced that he would step in and clean the paper up. But this change of heart came too late. The passing of such a paper may be ascribed to several causes. In New York, competition among the tabloids may be too keen. Or the public palate, after a sustained diet of sexy movies, may no longer respond to a front page consisting largely of a panorama view of a chorus girl's legs. But there is at least a chance that the failure of such a paper indicates that the public has more sense—both of decency and of what constitutes a real newspaper—than the tabloid purveyors have suspected. Other newspaper proprietors who may be flirting with the idea of turning their papers into printed versions of a night club revue should at least find enough food for reflection in the fate of the Graphic to restrain them for a while.

Immediately Is a Flexible Term

IN the absence of such a gallery as outnumbered and outshouted the delegates to the democratic convention on West Madison street, Chicago, and lacking certain other stimulating influences which are more potent in conventions than in legislative assemblies, the democratic members of congress showed a strange reluctance to support the Bingham bill which would have brought about that "immediate modification" of the Volstead act which their platform so vociferously promised. Mr. Garner himself, as speaker of the house, manifested no enthusiasm whatever either for Mr. Bingham's proposal or for any other project for immediate modification, though as vice-presidential candidate on a platform demanding it he might be presumed to be more definitely committed than the other democratic members of congress. The truth is that the democratic members of the present congress are not bound at all by the platform framed by the national convention. Neither, for that matter, will the democratic members of the next congress be. They will not be representatives of the national convention but of their several constituencies, and if there is anything in the democratic doctrine of states rights it must mean, among other things, that congressmen are to get their instructions, if any, from their respective states and not from national conventions. The platform promise of immediate modification, so far as it was conceived to be a popular appeal, was evidently intended for campaign use, so why waste it by getting that job done before the election? "Immediately" seems not to mean right away, but immediately after the convening of the congress which will meet thirteen months after the election. The hurry really appears to be less than one might have supposed.

The President Vetoes the Garner Relief Bill

IN VETOING the Garner relief bill, the President showed both statesmanship and courage. It is not an easy thing to oppose any relief measure, especially when one is a candidate as well as a President and there is an election in the offing. But this bill was a bad bill. It would have produced a minimum of relief with a maximum of confusion and probably of corruption. It is incredible that the federal government could have set up agencies through which to loan money to individuals and corporations any-

where, for any purpose, on any security or no security, without weakening the total credit structure of the country and inviting the most disastrous irregularities. As it was provided that loans were to be made only to those who could not get them through ordinary banking channels, all the bad debts and inadequately secured loans in the country would inevitably have gravitated toward the files of the Reconstruction Finance corporation. A pawn-shop operated by the government—or better, many of them operated by states and cities—might not be a bad thing. Many countries have this. But the essence of pawn-broking is adequate and tangible security. One cannot escape the feeling that the measure that was passed and vetoed was little more than a vote-catching device. The slogan of its defenders was: The federal government has helped the banks through the reconstruction corporation; now let it help the people. The antithesis is false. Helping the banks is helping the people. The people need to be helped in other ways, to be sure. Some of these other ways, unmixed with fatuous provisions for unsecured loans to individuals, are found in the bill of Senator Wagner (dem.), which was passed by the senate and which the President recommended to congress as a substitute for the Garner bill.

The Bonus Army Did Not Intimidate Congress

IT has been suggested that congress set a dangerous precedent and put a premium upon high pressure methods of getting special legislation for popular groups that care to stage a demonstration, when it yielded to the bonus-seeking veterans even to the extent of lending them enough money to get back home. Apprehension on this point seems unnecessary. The experience of the veterans on their Washington campaign was too unpleasant and the achievement too meager to be much of an encouragement either to this group or to other interests to repeat the experiment. The veterans who made the journey were in dire need before they started. They are in just as dire need now. All they got out of it is that they got through a few weeks without starving, and what it cost them was the fatigue of the trip and small loans aggregating one hundred thousand dollar debited against their bonus certificates. Even the distressed farmers, or the unemployed industrial workers would have little to gain by emulating the example of the veterans, even if it were sure that congress would come through again with the means of getting back home. There was scarcely anything else that congress could do in this case. The nerves of Washington were getting jumpy with the presence of these tattered battalions. Some felt that their persons and property were in danger, while others were more apprehensive lest the veterans, surprisingly well behaved as they were in the main, might at any minute get out of hand. Some of the returned veterans say that they are going back next fall—"and this time we are going to get what we go for." But if they go, it will not be because the first trip was so pleasant or profitable. Those who oppose the immediate payment of the bonus, oppose it not because they are indifferent to the distress of the veterans but because they are not indifferent to the distress of the millions of just as needy and just as worthy persons who are not veterans.

The Growing Platforms

ALREADY the platforms adopted by the republican and democratic parties in Chicago are being superseded by specific issues emerging from developing events. This process is likely to continue as the campaign unfolds. The formal platforms of both parties will tend to pass into virtual eclipse as the candidates disclose their respective attitudes toward concrete matters requiring present decision. Two such matters have come to the fore since the adjournment of the convention. One is the Garner relief bill vetoed by the President. The other is the question of the international debts. A third such issue may be the liquor question, depending upon the position which Mr. Hoover takes in his acceptance speech. Thus the real platforms will grow from stage to stage of the campaign, leaving the formal platforms behind.

The position taken by Speaker Garner in favor of the extension of the loaning power of the Reconstruction Finance corporation to individual persons and corporations as well as to banks, insurance companies and other fiduciary institutions, has created an issue beside which any issue formulated in the party platforms is hardly more than academic. President Hoover's prompt and vigorous repudiation of this feature of the relief bill has brought about the unusual, if not unprecedented, condition of bringing a vice-presidential candidate into sharper public focus, for the moment at least, than his first place running mate. There were many indications that Mr. Garner was not followed any too ardently by his more sober democratic brethren of the house and senate, but party exigency held them together with but few exceptions, and most of the radical republicans joined their ranks when the vote was taken.

What Mr. Roosevelt thinks of the situation precipitated by his teammate has not been disclosed. He made no comment on the issue at the time the dispute was on between Mr. Garner and the President. But if he is not in sympathy with the Garner policy his partner has put him in a serious predicament. He may envy Mr. Hoover for having so retiring and inoffensive a running mate as Mr. Curtis! The issue will not be suppressed by the President's parliamentary victory in finally getting a relief bill through congress that meets his essential requirements. The episode discloses the two types of mind between which the electorate will choose next November. No doubt if Mr. Roosevelt approves the policy advocated by Mr. Garner, the democrats will interpret it as a

policy of liberalism as against Mr. Hoover's conservatism. This, however, will be a superficial reading of the matter.

Neither Mr. Roosevelt nor Mr. Garner can make out a true case for himself as a liberal. Mr. Roosevelt's claim that he is a liberal, but not a radical, is an attempt to cultivate the favor of that large body of voters who want something different from conservatism but do not know what it is that they want. It is essentially an appeal to ignorance. Both Mr. Hoover and Mr. Roosevelt (and Mr. Garner as well) are conservatives. One is a conservative with responsibility. The other is a conservative without responsibility. If the one who is without responsibility were in the place of the one who has responsibility he would follow essentially the same course. The variations would be only in matters of detail, not in any comprehensive or basic principle.

But there does exist a distinction between their respective mentalities, which the voters will have to consider. Both are conservative, but Mr. Roosevelt may be characterized as a loose conservative. Taking the fantastic reforestation proposal which he offered in his acceptance speech as a means of solving the unemployment situation, and assuming that he agrees with Mr. Garner on putting Uncle Sam in the vast business of loaning money to individuals and corporations who cannot secure loans elsewhere, we have Mr. Roosevelt revealed as one who is thrusting about on this side and on that to make an issue with his rival. If his offer to "sit in" with the President on the negotiation of the seaway treaty with Canada is also taken into account, Mr. Roosevelt must be regarded as a man whose impulses lead him into commitments which he has not thought through. Certainly he must now regret that he exposed himself to so withering a reply as Mr. Hoover promptly made.

Mr. Hoover's conservatism, on the other hand, as revealed by his record in handling the depression, is characterized by great caution, if not by timidity. He has had to be almost dragged along from stage to stage as the depression developed. At the outset he attempted to meet the crisis with the familiar instruments that lay at hand—the appeal to big business, and to labor organizations. His underlying confidence was in the orthodox and inapplicable sentiment of "rugged individualism." These failing, he passed successively through the anti-hoarding appeal, the extension of the credit facilities of the federal reserve system, the creation of the Reconstruction Finance corporation, and now at last to a great federal fund, a large part of which is to be administered for direct relief.

It is only fair to say of Mr. Hoover that he has grown in his grasp of the situation as the gravity of the depression has unfolded itself from stage to stage. The depression has been a sort of university education for Mr. Hoover, as well as for the nation. He has learned one lesson at a time and has gone on to successive measures of increasing magnitude and novelty. But all the time he is thinking and working as a conservative. If his policies have not arrested the depression, no policy has been fathered which has added to the instability of the economic situation. Whether this type of mind is best for the nation, the voters will have an opportunity to decide. But that Mr. Roosevelt can force an issue with the President in terms of conservatism versus liberalism is unlikely. Both, we repeat, are conservatives. The choice is between two types of conservatism.

The education of Mr. Hoover, however, is not yet complete. No doubt he begins to see the new lesson he now has to learn. That is the lesson that the depression cannot be handled as a domestic phenomenon. From the beginning Mr. Hoover has emphasized in his utterances the fact that it was a world phenomenon, but he has failed to act upon that thesis in the measures by which he proposed to cure it. Instead, it was his conception at the beginning that America's resources and resourcefulness were a sure guarantee that this country would be the first to emerge. It was his conception, manifestly, that domestic medicine could cure a world disease. Now, however, he is brought face to face with the necessity of international action. The accord reached at Lausanne on intra-European debts and reparations, an accord held in suspense until the debts due from Europe to the United States are adjusted in some manner commensurable with it, brings the issue home to Mr. Hoover in a manner which he cannot refuse to recognize. And he cannot defer its recognition until after the election without actually prolonging and deepening the human misery which each succeeding week makes more intolerable.

It is inconceivable that either public opinion or Mr. Hoover will allow America's responsive participation in the world's economic reconciliation to be delayed by the irrelevant fact that we are in the midst of a political campaign. The republican campaign manager has given out that Mr. Hoover will make but few speeches between now and November 8, that the problems and burdens of his high office as President will continue to absorb his undivided attention while others fare forth on his behalf into the field of party conflict. This policy, if followed out, is commendable and reassuring. Mr. Hoover can make more votes by his deeds than by any words he can utter during the next four months.

And among the deeds which the time calls upon him to perform none is so important for the nation, and for mankind, not to mention Mr. Hoover's candidacy, as that the preposterous structure of intergovernmental debt arising out of the war shall be, if not altogether pulled down, then so rebuilt that it will be no longer a burden upon the economic life of all the nations. Mr. Hoover will be the same cautious, if not timid, conservative in this business that he has been from the beginning of the depression. But public opinion will support him in a policy of liberalism and enlightened self-interest much farther than he suspects.

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But Mr. Hoover will be wise if he sees to it that this issue is joined between himself and Mr. Roosevelt by his own initiative, rather than by his rival's initiative. The democratic platform flatly disapproves the cancellation of the debts. The republican platform is silent on the question — no doubt deliberately silent, in view of the delicacy of the negotiations going on at Lausanne when the platform was being adopted. But the silence of the platform also had in view the giving of Mr. Hoover a free hand. It is generally believed that Europe was able to "set its own house in order" because assurances were given by Washington that with this done the United States would be disposed to grant a reconsideration of the debts owed here. Mr. Roosevelt, standing on the definite pronouncement of his platform, will unquestionably make the most of his opportunity to put Mr. Hoover on the defensive in this international matter. But Mr. Hoover should take the offensive. If the term "liberal" means anything at all, such action would tend to put Mr. Hoover into the liberal classification and Mr. Roosevelt into the classification of an opportunistic conservative.

This is not to say that Mr. Hoover should adopt a flat cancellationist policy. Europe, we believe, is now in a mood to meet us halfway on any reasonable proposal for debt settlement associated with the reduction of armaments and including the consultative pact which both the republican and democratic platforms approve. The elements of a great international policy are at Mr. Hoover's hand. That he may be trusted to project such a policy after his reelection, is not enough. Such a policy boldly conceived and thrust into the campaign would at once become the most important factor in winning his reelection.

Mr. Roosevelt's hands are in all probability tied by his party platform's pronouncement. He is therefore predetermined to take the conservative side if such an issue emerges in the campaign. In view of the beginnings of economic recovery sure to follow the commitment of our government on the "liberal" side of the question, the thrusting of the issue into the campaign would, we hold, be both the highest and the shrewdest kind of politics.

Thus we may expect the platforms of both parties to grow as the weeks pass. If we may assume that Mr. Hoover intends in his acceptance speech to assure the nation that republican success will guarantee that the formula of resubmission of the liquor question will be controlled in the interest of a fair, a responsible and an intelligent vote on that question, we have, then, already three planks of significance: one dealing with federal relief, one with international appeasement, and one with liquor. How many more planks will be added before the platform is completed only time will tell. Meanwhile the independent voter will watch developments with keen interest, holding his decision in abeyance until issues more substantial than any contained in the formal platforms impel him to take one side or the other.

A Tonic for the Tired

EDITOR THE CHRISTIAN CENTURY:

SIR: Blessed is the man these days who can tone us up not with stale rhetoric, alias "hooey," but with the moral equivalent of a change of air. Many of us ought to look twenty years younger because we're back where we were then—financially. What with the Wickersham report on lawlessness; the peep of native America found in "Middletown"; the unemployed pounding the pavements; kidnaping and baby killing, and the senate committee's "low-down" on high finance, it would seem, so accelerated is the speed, that our famous canine companions are coming to us more than that we are going to them.

Therefore, Mr. Editor, let me prescribe the following recipe as a tonic compiled from a number of reputable textbooks:

From Calhoun one pinch: "Slavery forms the most solid and durable foundation on which to erect free institutions." With the foregoing mix the pious prayer of Gov. Berkeley of Virginia in 1670: "I thank God there are no free schools nor printing." Add quickly one sentiment of Charles Fox in 1797: "It has never been suggested in all the theories and projects of the most absurd speculation that it would be advisable to extend the elective suffrage to the female sex." Bring to a boil, and after cooling, sprinkle contents with an unctuous saying from George Baer, one time president of the Reading railroad, who returned thanks for "the Christian men to whom God in his infinite wisdom has given control of the property interests of this country."

The above dose is to be taken, like the adjournment of a political convention, sine die. Positive rejuvenation is guaranteed, without sending for our free booklet.

I think, Sir, that we are like restless people marching up and down the deck of an ocean liner in a vast monotonous expanse of sea, and yet unconscious of a change of hemispheres and the passing of equatorial lines. The grave danger of our disillusionment is cynicism, and on board the good ship, Earth, we need guides who, amidst "the tears of things," shall constantly take our soundings that we may also know of progress.

When we recall the Machiavellian canon that the state can act contrary to fidelity, friendship, humanity and religion in order to maintain itself; the celebrated verdict of the University of Paris that a doctrine may be true in philosophy and false in theology, and the claim of James I that it is akin both to atheism and blasphemy to dispute what a king can do, we want at once to pronounce the Italian *e pur si muove*. In any case, Mr. Editor, we should be scriptural and say *Sursum Corda,* for, Mencken, Sinclair Lewis, Dreiser & Co., notwithstanding, "the best is yet to be, the last of life for which the first was made."

Yours at the east window,

QUINTUS QUIZ.

Can Christ Be Hinduized?

By Wilbur Stone Deming

THE RECENT census in India has brought several interesting facts to light. The increase for the population as a whole during the past ten years was 10.6 per cent. Among the various religious communities the increase was as follows: Hindus 10 per cent; Muslims 13.1 per cent; Sikhs 33 per cent; Jains 2 per cent; Parsees 5 per cent; Christians 32.6 per cent. If the Christians in Burma are added, the Christian total is now over six millions. At a time when India has been the scene of serious political conflicts and rapid social changes, the Christian population has increased three times faster than that of India as a whole. Each month during the past decade twelve thousand persons have publicly accepted Christ. This result has led Mr. George Joseph, a prominent Indian Roman Catholic, to make an optimistic prophecy. He claims that "both Hinduism and Islam have reached the saturation point and that the future is with the Christians." It is his belief that in another ten years there will be ten million professing Christians in India.

Opposition to Conversion

It may be, however, that Mr. Joseph is unduly optimistic. Entirely aside from the uncertainty as to what attitude a nationalistic government might take toward the missionary activities of India's religious groups, there is the witness of the past as to Hinduism's capacity for resistance. Although the Muhammadans have been in India about a thousand years and have carried on an aggressive propaganda, the Hindus still outnumber them by three to one. As the depressed classes achieve for themselves a more dignified place in the social and religious life of Hinduism, there is a question as to whether the appeal of the Christian religion will be as potent as it has been in the past. Furthermore, among many Christian leaders, both missionary and Indian, there are misgivings as to the communalistic phase of the increase in the Christian population. Will it result in an increased emphasis on the community as such, rather than on a church which merges and identifies itself with the community as a whole? Those Christian leaders who desire the Indian Christian church to achieve a wholesome place in the life of the nation are agreed that emphasis should be placed on quality rather than on numbers and that all Christian decisions should be an expression of an inner spiritual change, brought about in an atmosphere entirely free from coercion or material inducements.

One factor that Mr. Joseph may have lost sight of is that Hindu India today is increasingly challenging the whole concept of conversion. Not that this has always been so. When Buddhism swept across the land, conversion was a well-understood term. During the past five hundred years the Bhakti saints have made conversion a well-known fact. The story is told of Tulsi Das, the famous Bhakti poet of north India, that his conversion to the Bhakti cult was brought about by his wife. During the Bhakti revival in North India, his wife, who was a firm Vaishnava, reproached her husband for showing more devotion to her than to Rama. As a result, in a repentant mood, he left her and became a sannyasi.

In spite of the communalism that was so much in evidence at the Round Table conference the pendulum is swinging in the other direction at present and the urge toward nationalism is seeking to eliminate religious rivalries. Both in his famous interview and in his revised statement, Gandhiji has expressed himself as opposed to conversion in the sense of an outward change of faith. He said, "Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another." This is substantially the position taken by Mr. Natarajan, editor of the Indian Social Reformer, and by many others.

It is only natural today that progressive Hindus are demanding the right to interpret Christ for themselves. In a recent number of the Reformer the editor asserts that Indians outside Christianity are reconstructing for themselves the Christ idea. "Mahatma Gandhi is showing that the teachings of Christ are meant for practical everyday use." Rabindranath Tagore reinterprets Jesus for his countrymen when he writes: "Though the west has accepted as its teacher him who boldly proclaimed his oneness with his father and who exhorted his followers to be perfect as God, it has never been reconciled to this idea of our unity with the infinite being. It condemns, as a piece of blasphemy, any implication of man's becoming God. This is certainly not the idea that Christ preached, nor perhaps the idea of the Christian mystics, but this seems to be the idea that has become popular in the Christian west."

Idolatry Denied

Along with this desire to interpret Christ for itself, Hindu India also, quite naturally, claims the privilege of interpreting its own religion to the rest of the world. For example, in spite of the Pranpratishtha ceremony by which idols are endowed with animation or the daily idol worship going on in Hindu temples, Hindu apologists maintain that the idol is used solely as a symbol. In commenting on a life of the poet Eknath published recently, a Hindu writer says: "Like other Bhakta poets of the Deccan, Eknath is an advaita bhakta. His philosophy is typical of the Bhakti school. The God with qualities and the God without qualities are one and the same to him and the idol is but a pure symbol. All the saints of the Bhakti school worship their idols with extreme reverence, though every one of them fully realizes and observes in his works their symbolical character." The de-

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batable nature of such a statement may be inferred from a Brahmo Samaj answer to an English Unitarian who urged the Brahmo Samajists to adopt a more tolerant attitude toward idolatry. Said the editor of the Messenger, "Born and brought up in an orthodox Hindu family and possessing as we do a first-hand knowledge of idolatrous worship, we do not see eye to eye with him in this matter. While idolatry holds on, the prospect of theism will continue to be very poor in this land of many gods."

With progressive Hinduism thus claiming the right to be classed as a theistic religion, and free to interpret Christ according to its own needs, the question becomes pertinent, Will Christ be Hinduized? Will the present century see Jesus taking a high place among Hinduism's religious teachers? This is not an academic question, even among Indian Christians. A prominent Indian Christian of Bombay has made and published a free translation of the New Testament in the Marathi language. It has been sharply criticized by both missionaries and Indian Christians on the ground that Vedantic terms have been used and that the New Testament is being Hinduized. It is perhaps fair to add that the translation is being warmly commended by others. Similarly the issue has arisen in Hindu circles with their traditional trend toward eclecticism. One of Gandhiji's well-known statements is, "In my religion there is room for Krishna, for Buddha, for Christ and Muhammad."

The Background of Bhakti

Westerners should not forget that Hinduism for centuries has possessed an ideal background in which Christ can find an acceptable place. Bhakti is the religion of loving devotion. It is a faith that stresses theism. It is based on a belief that God is a God who forgives an erring sinner. It asserts that God's grace is sufficient for man's salvation and that through penitence, prayer, and purification, man finds forgiveness and fellowship with the divine Spirit. "Neither charity, nor asceticism, nor sacrifices, nor penances, nor religious vows please him. He is pleased with pure devotion." Along the path of Bhakti, it is the good guru or teacher who must point the way to the seeker. The resemblance of the Bhakti faith to certain Christian doctrines is self-evident, and Mr. Winslow, in "The Dawn of Indian Freedom," does not hesitate to say that the Indian Christian church should draw heavily upon India's Bhakti tradition for spiritual inspiration.

There appears to be a growing belief in India that a fusion between Hinduism and Christianity is well within the realms of possibility. When the harmony of religions was first stressed by Ramakrishna, it was doubtless a good deal of a novelty. But today the idea of fusion is being seriously advanced by Hindu publicists. The poet Kabir is held up as an example of a religious teacher who was able to effect in his own life and teaching a fusion between Hindu and Muhammadan teaching. "He worshiped God as Rama and as Allah and told the sultan that he knew not the difference between the Hindu and the Muhammadan." In a similar manner, according to this viewpoint, there is no reason why there should not be a growing synthesis between the Hindu and the Christian religions.

Fusion Improbable

What will be the outcome? The necessity for close and sympathetic cooperation between Christians and Hindus in India needs no emphasis. That the life and the teaching of Christ is exerting a profound spiritual influence in India today goes without saying. That there will be a growing fusion, however, between the two religions is a different question altogether. It is highly problematical, to say the least. Dr. Macnicol holds that fusion between Hindu monism and a dualism like Christianity is not feasible. To the present writer, the reason why such a fusion is improbable is to be found in the personality and claims of Christ. His demands upon his followers are so all-inclusive that they are not easily adjusted to a synthesis with other loyalties. His place in the hearts of his followers is not of a kind to be shared with other seers and prophets. Christian history witnesses to the fact that the unique spiritual significance of Jesus has continued to hold the allegiance of those who sincerely seek to follow the Christian way of life. Christ has not become one among many in the past and it is not likely that he will do so in the future. To those who reject him, he is already discredited. To those who accept him, he is the lord of life.

Vision

THE flames of God are in the streets,
The altars of truth have been set up in the market-places,
And the sons of men have become the children of God,
And have brought their sacrifices, honest hearts and reverent spirits, to the altars.

They stand with open faces in the streets, before the altars of truth;
Their faces are uncovered, for they are not ashamed of what they have done to other children of God.

The flames of God are in the streets,
The altars of truth have been set up in the market-places.

THOMAS CURTIS CLARK.

Immortals

ALL that our eyes behold, from star to clod,
Time swiftly changes with unswerving stress,
Save these eternal—Love and God;
They steadfast hold, in awful faithfulness.

MABEL J. BOURQUIN.

Where Should a Negro Get Hurt?

By Esther Balderston Jones

WHERE should a Negro get hurt? That is, if he expects to receive adequate treatment for his injuries and have any chance to recover, where had he best stage his accident? Let me offer a few facts and suggestions.

A few years ago a crowd of college students riding south to a football game had a blowout on a gravel road. The car overturned and a freshman fractured his spinal column at the base of the skull. He was driven to a doctor in Athens, Alabama. The physician did everything in his power, but said a hospital and x-ray were necessary. The hospital at Decatur nearby would take no Negroes. No undertaker would rent his ambulance for the thirty-mile drive to Huntsville. Finally, the quiet stubborn insistence of the white faculty member who was with the crowd prevailed on one ambulance owner. But the delay was fatal. In spite of every care at the hospital, founded by Mrs. McCormick of Chicago with the express provision that the accommodations and service for Negroes be identical with those for whites, the boy died that evening. His father, a physician, was interrupted in a lecture to nurses on the treatment of high spinal fractures to rush to his boy, dying of just such a fracture, because the first rule, immediate operation, could not be followed.

Beware Birmingham!

A little farther south comes Birmingham. *Do not have an auto accident in Birmingham.* This is what may happen to a Negro there. On November 6, 1931, the teacher of tailoring at Huntsville Normal drove to Birmingham to a football game. In the city streets a commercial truck ran into his car. No one was seriously hurt. The Negro teacher and the white truck driver, in a conciliatory mood, stood talking over the settlement. But a crowd gathered. A car full of trouble-makers, white, drove up. The occupants saw Negroes discussing the situation with a white man, hurled epithets and brick bats, felled the Negroes. The teacher, injured on the head, was patched up with no hospital treatment, and in spite of what Huntsville's hospital may have done after his return, died that night of a fractured skull. No matter if you do have to drive an old model and are willing to take all the blame when someone runs into you, don't have an accident in Birmingham; it might never occur to anyone to take a Negro to a hospital. "You know how these Negroes are, they're just naturally tougher than we are. It's wonderful what they can stand." Better not let an accident occur in rural or urban Alabama.

For rural Georgia, my advice is the same. Miss Wygal's article about Miss Derricotte's death in The Christian Century for January 13 makes clear that the pattern of thought is such that it never occurred to anyone, white or colored, to try to get a Negro into the local rural hospital. And, of course, if you do enter a white institution, no matter who you are, here in the south, you may expect to be called by your first name, and your Negro physician cannot treat you.

Chances Better in Tennessee

In Tennessee as a whole the chances of hospitalization for a Negro who has met an accident are better than for any other state on which we have fairly complete records.* There are three and six-tenths beds per thousand Negroes. Most of them are in the four cities in almost the four corners of the state, so you would not have to drive more than one hundred miles to a hospital if you located your accident wisely in Tennessee! Still, fifty out of the 107 hospitals in the state say that they do not admit Negroes, even in emergencies.

North Carolina is a beautiful state with splendid roads, but be careful about any accident there, at least in 42 of its hundred counties, for there are no hospital beds for Negroes at all in those 42, and only 2.6 beds per thousand in the whole state. In South Carolina, please be even more careful. Best have your accident near Charleston, there are 182 beds for Negroes in and near there. But in twenty of the 46 counties there are *no hospitals for anybody,* and the average for the state is only .8 bed per thousand Negroes. "In one county with a Negro population of 21,323 there are no beds for Negroes and only 29 beds for the 15,377 white population." It would seem best for a Negro, at least if his car or his judgment is at all fallible, to drive elsewhere than in South Carolina, and for a white person not to go over twenty-five or thirty miles an hour.

Tax-Supported Hospitals

There are no detailed figures on hospital service for Negroes for any states but these three, Tennessee and the two Carolinas. But won't someone tell us what becomes of the tax money devoted to hospitals? Is it used with any regard to the care of the whole population? If many tax-supported hospitals insist on treating white patients only, why then are there only two federal, ten state, and three county hospitals for Negroes in the whole United States? And are the accommodations and equipment in these few equal to white institutions?

Much is and should be said about the self-sacrificing humanitarian service rendered by physicians, nurses, and hospitals, but until kindness can overstep color lines we have not met the plain duty of pagan humanity, let alone Christian. It is scarcely to be

*All figures from "Negro Hospitals, a Compilation of Available Statistics," published by the Julius Rosenwald Fund, 1931.

doubted that were an animal severely injured near a hospital with no veterinarian available the "man" hospital would render emergency aid. But one-tenth of our native born population cannot always expect that treatment. Kindness is relative.

This hospital situation is but a tiny corner of the whole picture of discrimination. Much is said and written and a little done about lynching, for it emblazons our savagery around the world. A little is said and once in a while among hundreds of farces some progress is made regarding justice in the courts and at the polls for Negroes. Educational opportunities are enlarging. A good deal of hue and cry is being raised about "Negro health," but what is being said or done about the fact that there are but ten hospitals in the whole United States where Negro physicians can hold internships and so perfect their training? What is being done to bring counties and municipalities to build hospitals for all, or to open people's eyes to the reason and humanity of providing at least emergency treatment for everybody in every hospital?

So it is really best for a Negro not to get hurt at all anywhere.

"Why Not?"

By Charles M. Sheldon

"YES," said the minister, as he drew near the end of the sermon on Good Citizenship, "every Christian should take an active part in the affairs of the municipality. It is time that the so-called 'good citizen' asserted himself positively. No man has a right to be excused from the duties of government. The best men should be nominated for office, and every office of the city should be filled with moral, honest men. The 'good citizen' should be ready to sacrifice something even if the duties of citizenship are irksome and distasteful. How shall we ever have the affairs of our own city administered with any degree of purity while the men who are at present in power continue there? I call on all the best men in the community to take such action at our coming election as shall give us the best and most honorable and able citizens to fill all the positions which are now disgraced by incompetent and untrustworthy officials. We need the best men in the city for such offices. Let us go to the primaries and nominate them, and then go to the polls and elect them."

I.

The minister's sermon made a profound impression upon the people in his own church and throughout the city. No one was so astonished at the result as was he. He was not accustomed to having people pay such a strict regard to his preaching. He had not been looking for it.

It was not the minister's fault, either, that he was not present at the primaries when they were held. He had, of course, fully intended to go, but he had been detained by a wedding. A wedding is something which cannot be put off even for a primary. This was, fortunately or unfortunately, a wedding of rather more than average importance and elaborateness. And so the minister was obliged to forego that duty of citizenship.

It was, therefore, with the utmost astonishment that the minister opened the morning paper and read the result of the city primaries. We quote briefly from the account in the paper:

> Last night the city primaries were held, and nominations were made in accordance with the wonderful sermon of the Rev. John Smith, of the Congregational church, which made such a profound impression on the community last week. Every one who went to the primaries remembered the eloquent appeal of the reverend gentleman to nominate the best men in the city for all the offices. We believe this has been done. All that is necessaary now is to elect the men who are nominated, and we shall have the finest city administration in this country. We present below the names of the parties who were nominated last night, and we call on all good citizens to ratify this primary at the polls.
>
> For mayor, the Rev. John Smith, of the Congregational church.
>
> For city clerk, Bishop Brown, of the Episcopal church.
>
> For register of deeds, Deacon William Johnson.
>
> Police commissioners: Prof. James Greene, of Cloister college, city; the Rev. George Robinson, of the Presbyterian church; the Rev. Philip Burns, of the Methodist church.
>
> For chief of police, the Rev. Henry J. Williams, D.D. LL.D., president of Cloister college.
>
> For constables; the Rev. Caleb Windom, of the Baptist church; the Rev. Joshua Powers, D.D., of the Lutheran church; the Rev. Moses Jones, of the Christian church.
>
> For justice of the peace, Prof. Cecil Montague, F. R. S.
>
> We print the list of councilmen nominated in another column. Not one of them or of the men nominated for the city offices ever held office before. But they are our "best citizens," and in accordance with the Rev. John Smith's sermon we feel sure they will assume the duties of office, even if they should prove to be irksome and distasteful. The fact that these citizens have never held office should not prejudice any voter against them. They are fully as competent as any of the citizens who have held these offices hitherto.
>
> We are proud to think that at last we are to have a city government administered by the best citizens. A municipal millenium is at hand. With the Rev. John Smith for mayor, and President Williams for chief of police, with the other able and honest citizens for the rest of the ticket, we feel sure that the reign of boodle and booze and incompetence, which has characterized our fair city for years, is at an end. Let all good citizens rally to the polls next week and elect the "best citizens" to office.

If a dynamite bomb had exploded on the breakfast table the minister would not have been so

paralyzed with astonishment and perplexity.

"What's the matter, John?" asked his wife.

"Matter! Why look here! I have been nominated for city mayor!"

"It's a very responsible position," said his wife, with a twinkle of the eye that the minister did not appreciate.

"Respon—Mary, do you know—why—of course it is absurd! I can never think of such a thing!"

"But you preached to the people to put up the best citizens for office, and then when they go and do it, you—"

"Oh, well, this is different! Why, look here!" And the minister read over the names of the nominees.

"They are all splendid, good men. They are the 'best citizens.' What better do you want, John?"

"Well; but how can we leave our work to go into office? Look at Professor Montague! He is busy with his painting, 'The Days of Sappho.' How can he leave that to attend to the duties of justice of the peace? And there is President Williams! The idea of such a man for chief of police!"

"Why? Don't you need the best man you can get for that position?"

"Yes, of course, but not such a"—

"Not such a good man as President Williams? Why, I thought, John, you preached that all these city offices were sacred. That it was just as sacred a duty to be a good city officer as to be—"

"Mary, you don't understand the situation," replied the minister, with the nearest approach to irritation he had ever shown. He rose from the table and was about to go upstairs to his study when the bell rang and Deacon Johnson came in, very much excited. After mutual expressions of astonishment at the result of the primaries, the deacon said: "I shall positively refuse to let my name be used for election. I have no time to run for office. My business is too important. Why, it would cost me ten thousand dollars to be register of deeds this year.'"

"We need a good man there, though. Don't you think, deacon, you ought to sacrifice something as a citizen for the sake of the municipality? The present register of deeds is a rascal of the worst description."

"So is the mayor. Are you going to sacrifice your position to run for that office?"

The minister did not reply, and at that minute the bell rang again. The servant ushered in President Williams, who had come to discuss the remarkable situation with the minister.

He was followed by the bishop and the other ministers. Professor Greene and Montague and nearly all the men nominated for councilmen. The minister's house was filled with an excited but determined company of the "best citizens." Each one had some special reason for not allowing his name to be used in connection with the city election.

"But, brethren," said the minister at last, "what shall we say to the public in our reason for refusing office? How shall we expect a clean city government if the best citizens refuse to take a real part in the administration?"

There was a long silence. Finally some one said: "Are you going to run for mayor?"

The minister did not reply for a long time. Then he said: "In order to be consistent and honest according to what I have preached, I must let my name stand, and assume the office if elected. And it is your duty as good citizens to do the same. The opportunity has come to purify our city. If we hold back now we can never preach the duty of citizenship again!"

The company was strongly agitated. There was almost universal dissent from the minister's position. Professor Montague withdrew in disgust to his studio. Nearly all the other ministers argued with the Rev. John to persuade him to write a letter to the press withdrawing the names of the nominees from the ticket. He firmly refused to do so; and at last all the good citizens went out and left the minister alone. As soon as they were gone, he went up into his study and kneeled down. He remained on his knees a long time.

II.

The city election is coming off next week. The minister has told his church what he expects to do. The church is in great confusion over the matter. The city is agitated as never before. Meanwhile the other good citizens have withdrawn their names from the ticket. Their places are being filled with professional politicians. The question that agitates the community now is, Can the minister be elected, and, if so, will he be able to accomplish much of any reform with all the other good citizens removed from the ticket?

III.

Later.

News from the recent municipal election in the city of A. reports the Rev. John Smith overwhelmingly defeated for mayor. The best citizens were disgusted with his determination to run for office and voted unanimously against him.

Of This Generation

By Harry Thomas Stock

AN EARNEST Christian father was wondering whether there is as much religious conviction and enthusiasm among young people today as there was thirty years ago. His two boys are first rate young men, and he is proud of them. But he is afraid that the church school and the young people's society are not providing them with the solid meat of religious certainty which middle adolescents need. And he is probably right.

The week before, it rained as church was dismissed. There was a thin coat of ice on the sidewalk. An aged grandmother made her way slowly out of the building. The owners of cars were too busy with

their own families to notice her. But the sixteen year son of this conscientious father took the situation in at a glance. Without a moment's hesitation he raised an umbrella, ran down and took the grandmother's arm, and walked all the way home with her. He is a spiritual descendant of his father.

* * *

Backbone

The university president had charged that the student generation of today lacks moral courage. The meeting was made up of faculty members, students, and campus religious workers. A student leader, who had remained utterly silent during the discussion, protested vigorously to a small group after the meeting was over and the president had gone.

"That made me hot. Lacking in moral courage, are we? Well, we have more of it than the faculty members have. What do they do to us? I came here with some strong religious convictions. They immediately tore them to pieces. And they didn't have anything to offer in their stead. All they seemed to be sure of is that man is just an animal and will always act like one. They have no moral spine. They don't stand for anything when it is likely to cost something. I have some positive convictions again, but it's no thanks to them. A fellow has to have moral courage to stand the attacks on one's beliefs and ideals these days."

Why didn't he say that while the president was there? "I couldn't afford to take the risk of losing my credits," was the reply. To which it was remarked, "Isn't that just what the president said? Didn't he insist that students lack moral courage, that they are afraid to take the consequences of their action?" But, one may ask, how many adult leaders who are sharply critical of the supineness of students would risk their job, popularity, chance of advancement for the sake of a conviction? The president may have been right, but he didn't take in enough territory.

* * *

Internationalists

This is not the first student generation which has shown at least a spotty and academic interest in foreign affairs. There are cynics who insist that young people are more interested in "somebody else's" business three thousand miles away than in the difficulties at their own doorstep. There are those who advise, "Clean up the interfraternity fights and the Greek-barb political scandals on your own campus before you march upon Washington or Geneva."

One campus, at least, is beginning to feel a slight rumble of this practical idealism. For some years, at this school, there has been an International club. It has stood for social justice, it has studied the issues which confront the world, it has been concerned to help to establish a real fellowship of nations based upon the principles of brotherhood. This club has rated high among the organizations of the campus, in the sense that it has social status. It is an honor to belong. And now, at last, some of its members are trying to make the club international in fact as it is in theory. They are actually advocating the abrogation of the club's traditional policy which bars Jews from membership—in an International club! One may well catch one's breath and condemn the inconsistency of professed idealists. We prefer to rejoice that there are a few students who, at last, are tackling their most immediate responsibility as internationalists.

BOOKS

The Religion of an Educator

THE NEW FREEDOM IN THE NATURAL ORDER. *By Charles Frederick Wishart. The Macmillan Company.*

THIS volume of addresses by the president of the College of Wooster possesses both the merits and limitations of a collection. It has the advantage that one can read any chapter in the book without loss of continuity, and the disadvantage that arises from the lack of sustained interest that gathers about a single theme. Some of the addresses are arrestingly thoughtful; all of them are fine expressions of virile Christian faith. They point the way by which men and women may retain their faith and devotion in an age that owes so much to the sciences.

Dr. Wishart has penetrating insight. He understands the nature of religion, and also the characteristic features of the sciences. The uniform elements in religious experience he described as "a sense of uneasiness, a feeling that there is something wrong with us as we naturally stand, a constant search for something better, the instinctive outreach of the human soul toward a power above us." As an educator he maintains that the truly cultured man must make provision for these elements of experience as well as for the technical side to which the sciences minister. But for him, happily, religion and science are not presented as alternatives; they are rather correlatives. We need ideals as well as technique for well balanced culture. That is undoubtedly the reason why Christian colleges, such as Wooster here at home and missionary colleges abroad, are making such important contributions to life. They produce men of balanced culture.

Science has something to bring to that fulness of life which is the goal of religion. For instance, we are reminded of the pragmatic method of framing hypotheses and testing them as a basis for dependable knowledge. Trouble comes when people start at the wrong end. To demand a proof of God, or of the validity of any religious value, before embarking on the adventure of religion is to misconceive the meaning and the method. Faith postulates and tests its postulate in the laboratory of life. With this method, Dr. Wishart has reached four conclusions: that life as a whole has meaning and purpose; that men have a value transcending both machines and beasts; that the sense of uneasiness and insuffi-

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ciency can be relieved by a readjustment of life to the life of the Infinite; and that the future is neither a charnel house nor extinction, but our Father's house of many mansions.

President Wishart has greatly enhanced his addresses by a wealth of historical illustrations, as well as by apt quotations from philosophers, scientists, and poets. His essays are a delight to read. Most important of all, one senses the fact that his counsels have grown out of a rich experience of broad culture and vital religion.

A. S. WOODBURNE.

Managing the Church School

THE SUPERVISION OF RELIGIOUS EDUCATION. *By Ernest John Chave. The University of Chicago Press.*

IF MORE of the professors of religious education had approached the problems in the field as realistically as does Chave, many men who are now in directorships or pastors who are their own directors would have been saved much grief. From the beginning the movement for religious education has been afflicted with "academitis." Scorn has been heaped in generous proportions upon the church school and men have gone out from the theological seminaries to supervise religious education with nothing more to give their co-workers than an inferiority complex.

While deriving a great deal of his point of view and illustrative material from secular education, the author by no means assumes that the problems of religious education are identical. In fact, he takes pains to warn against a too ready appropriation of public school techniques by supervisors of religious education and shows where the differences lie. If it is important for the professional supervisors in our public schools to secure the maximum amount of confidence and understanding, it is doubly important for the church school supervisor who is dealing almost entirely with voluntary workers.

Chave sees supervision as a cooperative undertaking on the part of supervisor and supervised for the improvement of the quality of work now being done in our church schools. He recognizes what many have failed to recognize—that this much berated institution remains the chief instrument through which churches are to carry on religious education. In his view, we are to begin where we are and, with the proper attitude on the part of the supervisor, conditions can be materially improved.

The book is not a theoretical discussion. The author has done a great deal of first-hand investigation of actual ongoing processes of religious education in church schools. He provides us with a number of verbatim reports of what he heard in classes that he visited. He gives us a thorough explanation of his method, which consisted largely of pre-arranged visitations, observations and follow-up conferences with the people who were attempting to teach religion in churches. Many a pastor or director who has neglected to make such personal investigations of what was happening in his church school will be both enlightened and perhaps a bit bewildered to learn that some of Chave's cases are probably very similar to conditions in his own school.

Ample material is included to enable any intelligent pastor, director or church school superintendent to make a good start toward better supervision. Topics treated include the need and meaning of supervision, the objectives of religious education, visitation, conferences, technique of teaching, supervision of worship, and tests and measurements. But it is not to be assumed that this book is simply a technical guide, for it is more than that. The author has a working philosophy of religious education which is implicit throughout the work and becomes explicit in his chapter on "Raising Religious Education to a Religious Level." This will prove a most useful book.

RAYMOND A. SMITH.

Books in Brief

ETIQUETTE. *By Emily Post. Funk & Wagnalls.*

To judge from the number of printings through which this encyclopedia of good manners and good form has passed since its original publication ten years ago, one would think that every man, woman and child in the United States must already know about it. But a recent new and enlarged edition affords opportunity for saying that it contains all that anybody can ever possibly want to know, as well as much that one might think nobody would ever need to know, about the procedure of polite society. Some of the detailed instructions as to what one must do in this or that situation suggest the query, Says who? But courtesy and social comfort involve a good deal of conformity, and if one wishes to be a nonconformist it is better to be one intentionally and knowingly than through ignorance.

THROUGH THE PRAYER BOOK: AN EXPOSITION. *By Dyson Hague. Longmans, Green & Co.*

One needs to be an Anglican, thoroughly disciplined in the vocabulary and mental habits of Anglicanism, to read with entire appreciation this exposition made with special reference to the recently revised Canadian prayer book. Much of it will be edifying for any reader, but not all. The defense of the Athanasian creed, for example, requires a good deal of very unconvincing special pleading and a greatly exaggerated estimate of the peril to the truth faith from unitarianism.

FIVE YEARS HARD. *By Brigadier General F. P. Crozier. Jonathan Cape & Robert Ballou.*

He did a better job when he wrote "A Brass Hat in No Man's Land." This is a rapid-fire, slap-dash story of a British soldier's five years in Nigeria, the first impression from which is that the men who represented Britain in Africa were chiefly interested in the hard adventure itself, regardless of consequences for Africa, and the explicit conclusion is that "the empire must evolve or perish."

MOODS AND TRUTHS. *By Fulton J. Sheen. The Century Company.*

"The American Chesterton," the publishers say. The comparison rests chiefly upon the affectation of paradox by both. Sheen has "the freedom of authority," "the curse of broadmindedness," "the thrill of monotony," and "the ignorance of the learned" among his chapter titles, but his style lacks the salty sparkle that preserves Chesterton's overfrequent paradoxes from growing stale. And he knocks down straw men until the battlefield is littered with them. For example, the objection to the Roman Catholic church that it "refuses to accept the democratic principle that one religion is as good as another." Nobody thinks or says that except the people who think none of them is any good. For a government under which live individuals of many religions to treat those religions equally is something quite different from those individuals thinking that all the religions are equally good. A criticism of a church on the ground that it objects to *that* democratic doctrine might be worth an-

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swering, either by proving that it doesn't or by showing why it does.

KAGAWA. *By William Axling. Harper & Brothers.*

One cannot think of what Gandhi is to India without thinking of what Kagawa is to Japan. The differences are obvious. Kagawa is not a political leader and he is a Christian. But the parallels are equally obvious. Both his books and his visits have made Kagawa well known in America, but not well enough. This biography, written by one who has been in close contact with him for years and who has had access to all important sources of information, should serve the purpose of promoting that acquaintance. But what is of more consequence than knowing the man is catching the glow of his spirit and the flame of his passion for humanity. The volume closes with thirty pages of extracts, almost aphorisms, from Kagawa's writings. The volume ought to be very widely read.

CORRESPONDENCE

The North Carolina Ervins Don't Seem to Agree

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your editorial entitled: "A Political Party Without Candidates," and I cannot refrain from raising my voice in opposition to certain of your ideas expressed therein. Will you permit me to point out the following very obvious mistakes in your editorial?

First: You state that neither the republican nor the democratic parties have ever been liberal—that they both are, and always have been, conservative. On the contrary, every college sophomore student of history knows quite well that it is a political and historical fact that both our political parties have been both liberal and conservative, depending on whether the party was in or out of power. My conclusion after reading your article is that the word you intended to use is "radical" instead of "liberal." If you had used that word, your statement would more nearly have spoken the truth. As it stands, it is an historical untruth. I might add that in my humble opinion we should consider ourselves indeed fortunate that neither of our parties has turned radical.

Second: You belabor political blocs such as the American Legion, organized labor (you might well have added the Anti-saloon league), etc., saying that the pressure of such groups on our political parties is sinister, and then you meet yourself coming back when you propose the greatest political bloc imaginable, your "Disinterested party." That name, of course, does not conceal the fact that what you propose is simply a powerful political bloc held together not by a "common interest" but by a "large number of common interests."

Now, I hold no brief for political blocs. It is true that they frequently constitute a convenient channel through which certain groups can keep in more or less close touch with the government. It is also true that blocs frequently become mediums of an undesirable sort of class legislation into which they over-pressure the legislature. Yet your "Disinterested party" would be subject to the same evils and the same abuses as any other political bloc, but because of the fact that it would be more powerful than any political bloc we now have, it would all the more become a vehicle of wrong and oppression. A fortiori your "Disinterested party" would become the most undesirable of all blocs. Do you believe that the espousal of any cause by such an organization would be a disinterested espousal? Absurd! Its very act of championing a cause would make it a distinctly interested party.

I think one little example is sufficient to prove the correctness of the above statement. Your "Disinterested party" is for all practical purposes a political bloc, but withal a bloc which would purport to touch every important aspect of American life. A political bloc is held together by the unifying effect of a common purpose. Your gigantic political bloc would have so many cross-currents and so many antagonistic elements that it would soon shake itself to pieces. The only way it could ever function would be for you, or some other single individual, to decide which side of the fence it would be on in every issue. After all, honest men do differ in their opinions.

May I in closing make one criticism of your editorial policy? I am a young attorney, the son of a Methodist minister. My two older brothers are also ministers. All three are regular readers of The Christian Century. We frequently discuss the articles appearing in your paper. On the cover of The Christian Century I find these words, "A Journal of Religion." But I find that you usually devote more of your editorial space to political questions than to religious questions. I do not censure you for dabbling in politics if you so desire. You have just as much right as anyone to discuss politics, but you positively have no right to do so under the banner of a "Journal of Religion." I would suggest, therefore, that you either make a radical change in your editorial policy, or else alter your cover to read: "The Christian Century —A Journal of Politics."

Charlotte, N. C. PAUL R. ERVIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: An humble reader from "away down south" wants to say that the editorial in the May 25 issue of The Christian Century, "A Political Party Without Candidates," was a great and timely utterance. Thousands of us the country over, and more especially the conservative southland, are longing for a party where free men may vote as they pray without the fear of being torn limb from limb by the bears of partisan prejudice and immolated on the unholy altar of "party regularity."

A shocking illustration is seen here in our own beloved state, North Carolina, in the case of Senator F. M. Simmons. This good and great citizen sat for thirty years in the halls of our great law-making body representing our citizenry and by his noble life and superior ability has done more than any other single citizen to lift the fair name of our state before the eyes of her sister states and to bring her to a place of recognition and honor among all the commonwealths of our nation. Yet, when such a one as he dared to stand by his lifelong convictions on a great moral issue and to vote accordingly, he was ostracized and sacrificed on that unholy altar of "party regularity." He now sits in the evening shadows of life bent and feeble with the weight of long years of faithful service, crushed in heart, broken in health and financially bankrupt, while a far less worthy man takes his place in our senatorial halls. (Though we do not believe that he has taken his place in the hearts and affections of thousands of his countrymen.)

Yes, we are hilariously happy that someone has the wisdom and the courage at least to idealize and suggest a party where free men and women may vote their own convictions without the fear of being crushed under the steam-roller of party machinery.

And we want to commend The Christian Century for coming out under the sub-title, "A Journal of Religion," and thus tying Christianity up to life. I know that it is still true that many among the clergy are wont to draw their clerical robes aside and refuse to take issue on great moral questions. They prefer to preach only the "simple gospel." It is moreover true that many good laymen follow on in the good old traditional political paths. These ministers and laymen go to the polls, close their eyes, and at a single gulp swallow the entire party ticket. Those who so vote do not believe in mixing religion and politics, so to be entirely consistent they put the two into separate, water-tight compart-

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ments. Surely if the Great Teacher were with us today he would with propriety repeat his dictum: "Woe unto you blind guides that strain out the gnat and swallow the camel."

Paw Creek, N. C. J. O. Ervin

Gandhi and Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: The following recent letter from the Mahatma Gandhi should serve as a commentary and supplement to Mr. Andrews' article in The Christian Century on Gandhi and the missionaries. The letter was printed in the Greensboro, N. C., Daily News of April 10, 1932, and was received by Mrs. Aubrey Mauney of Greensboro in reply to a letter to Gandhi inquiring about his reported attitude toward Christian missionaries, and asking (somewhat impertinently) for his reasons for not embracing Christianity.

Chapel Hill, N. C. RAYMOND ADAMS.

[ENCLOSURE]

DEAR FRIEND: I have your letter. I never said what has been reported of me. Unfriendly persons often distort my statements. For a fuller explanation I must refer you to the address I delivered before English missionaries in London last year on the subject. It was reported in their magazine.

It is quite true that I am fond of some of the Christian hymns and of the sermon on the mount. I regard Jesus among the foremost religious teachers of mankind. I do not believe in his exclusive divinity.

Yours sincerely,

M. K. GANDHI.

Chinese Aggression

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of June 22, an editorial suggestion was made that it is hard not to "experience a certain feeling of relief at the financial difficulties in which the Japanese government now finds itself. For these difficulties constitute one of the greatest—perhaps the greatest—of all safeguards of peace in the orient." As the world is constituted today, if your theory is to hold good, you are simply praying for the bankruptcy of all nations in order to let the universal peace of the world come into being.

Your argument is tantamount to a veiled advocacy of an economic sanction against Japan, which measure has been made known, by this time, to be an act of war. Granted that article 16 of the league covenant should have been invoked, it should have been unequivocally applied to China, the aggressor. As to whether the atrocious acts of the Chinese in Manchuria and in the Shanghai area, directed against innocent Japanese, merited subsequent military and naval activities, designed to put an end to the then prevalent orgy of savagery, we must leave it to the documents in the case, which, unfortunately, have not yet been widely circulated in the United States, but doubtless soon will be.

One wonders whether philistinism, blind and blatant, has induced The Christian Century to welcome the evolution of a process whereby Japanese women and babies are slowly put to death—a process which is far more shocking in its cruelty than a process of war.

New York City. YUJI YAMAZAKI.

Prayer at the Conventions

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who had a "perch among the girders" at the republican national convention I wish to congratulate Mr. Hutchinson upon his article, "The Renomination of President Hoover." It seems to me, however, that he has omitted one feature of the convention program which to a religious person indicates that the convention was as the World Tomorrow says of the platform "buncombe . . . . and insincerity." I refer to the prayers offered at the opening of sessions of the convention.

I do not want to be misunderstood. I do not criticize the prayers themselves nor the sincerity nor the reverence of the men who offered them, but so far as the convention itself was concerned the prayers were hollow mockeries and travesties on religion. As prayer was announced I bowed my head, but suddenly a flash of light caused me to look up. The glare came from the flashlight of a photographer who was taking a picture of the priest as he prayed. Following the first flare there came several others from the lamps of news photographers. After that I found myself watching the scene instead of following the prayer. On the platform, where sit many of the important members of the party, men were conversing and sending people hither and yon, boys in uniform were delivering messages, cigarettes were being smoked and papers were being read. I could not feel that prayer was being asked for divine guidance, but rather that a respectable tradition was being perpetuated. Perhaps the lack of prayer might cost a few votes.

To those of us who are accustomed to associate the offering of a prayer with humility and the acknowledgment of need prayer offered in such an atmosphere seems like a sop thrown to organized religion. Has not the time come when religious bodies should insist that prayer be eliminated from political conventions or else that during the prayer all other convention business cease?

Mason, Mich. GEORGE A. PERCIVAL.

Help for Starving Miners

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing this letter after visiting the coal camps at Ward and Blakely in West Virginia. Here, as in most of the other camps in the Kanawha valley, sickness and starvation prevail. An epidemic of flux, which, according to the county health authorities, is caused by the lack of proper food, is spreading rapidly throughout the mining regions. At Blakely, four small children and one old woman have already died; sixteen more now lie seriously ill. At Ward, three babies have died. Many more, young and old, are sick. The county has failed to place the sick in the hospital, or even to give proper medical attention. And the West Virginia Mine Workers' union, the one organization consistently working with these people, has not enough money to buy olive oil for the sick.

The single thought of men, women and children in the coal camps is food. They literally do not know whether the next day will find them with something to eat or not. Very often there is nothing. Yesterday, a ragged old Negro brought in a written plea from 230 starving people at Seth, with the following characteristic statements: "We find we are starving even at our work, as we can't get any food or money that we have sweated so hard to earn. . . . We have no doctor. We have no hospital for our sick; no graveyard for our dead. We have gotten nothing to eat at this job for ten days."

But even this poverty has not yet crushed the miners. A short two weeks ago, over a thousand men, women and children gathered at the capitol in a hunger demonstration, and camped for a week on the river bank, determined to get either food or work from the state. Their union is growing; they are organizing educational classes; they are planning additional organized protests.

The West Virginia Mine Workers' union is in the field to stay. It is our hope that those who sympathize with the heroic struggle which West Virginia coal diggers are making will be able to come to its assistance at this crucial time.

I am writing this letter hoping that you may find space for it so that if any of your readers can see the need of helping this honest union continue its function in these trying times, they may have an opportunity to do so. Money may be sent to George Scherer, Sec'y West Virginia Mine Workers' Union, Room 9, Old Kanawha Valley Bank Building, Charleston, West Virginia.

Brookwood Labor College, Katonah, N. Y. GRISELDA KUHLMAN.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Raises Question As to 'Y' Work

Right to Share in Welfare Drives Is Challenged—New Minister for Wealthy Congregation

(*Correspondence from Pittsburgh*)

PITTSBURGH, July 9.—In these days, nearly every institution has to undergo a testing by fire. Now it is the "Y." The Welfare workers from western Pennsylvania have been meeting in our city. They have made public their tale of horrors—unemployment (1,050,000 in the state), near starvation, undernourishment which invites diseases, unrest which may breed dangerous conditions, and lack of money. Our state legislature has just convened, in Harrisburg, for the particular purpose of extending state aid to the tune of many millions. It seems that in the drives for welfare funds, many institutions are included which are supposed to afford some kind of aid to humanity. The "Y" gets in on this scheme. One Jew asked a very pertinent question. It had been agreed that only "character-forming" institutions had been included, and he rose and asked if playing basketball and swimming in the "Y" could properly be called "character-forming." It is pertinent, if not impertinent!

What is the function of the Y. M. and Y. W. C. A., anyhow? What relation does the "Y" bear to the church? Why wear the name of "Christian"? What service does the "Y" afford which the church either does not or could not offer?

One of my younger friends characterized the Y. M. C. A. in his neighborhood, which he likes and to which he belongs, as "a respectable club for middle-class young men." As such, I suppose, it would have a function, but not a very striking one. Is the "Y" too religious? Is the "Y" religious at all? But, above all, is it a "character-forming" institution, and, as such, is it entitled to get in on the welfare drives in western Pennsylvania? The Jew made us think, and we thank him.

* * *

An Interesting New Minister

Pittsburgh welcomes Dr. Herbert Beecher Hudnut to the influential pastorate of the Bellevue Presbyterian church. Bellevue is one of our most beautiful suburbs—and quite aware of its own importance! On his father's side, Dr. Hudnut hails from the famous New York perfumers; on his mother's, from the famous Beechers. His father, Dr. William Hudnut, has been pastor for many years of the First Presbyterian church of Youngstown, O. The son is a Princeton man, class of '16. He gave six years to business, learning the ins and outs of the steel trade. Then came the war, and he flew away to Europe where, in France for two years, he was with the 8th Balloon squadron. Returning home, he decided to enter the ministry, and in '26 graduated from our Western theological seminary here. For two years, he quietly worked in a rural church, then for two more years, he was associate minister of the City Temple in Dallas, Texas, and then, for four years, he ministered to the Windermere church in Cleveland. The Bellevue church has 1,600 members, over 600 in its Sunday school, and a place of leadership and power in our city. Dr. Hudnut was installed by his father and other distinguished clergymen last Tuesday. This union of church and pastor seems to indicate a future of unusual success.

* * *

Inter-Church Conference

Our two seminaries here have again done something this summer which every seminary should imitate. For only six dollars, a pastor or churchworker, carefully selected and invited, could attend this conference from June 27 to July 1. Rooms were furnished free in the dormitories, the lecturers donated their services, the lovely quadrangle of Western seminary was used for all addresses. Among the important speakers were Prof. Gaius J. Slosser, William L. Mudge, P. W. Snyder, Charles R. Zahnizer, S. Charles Hoover, Richard E. Shields, Charles L. Zorbaugh and J. A. Alexander. It may be remembered that in mid-winter the pastors of this district are given an opportunity to assemble for inspiring lectures, also. Such a conference is a genuine service to pastors and to lay workers. The attendance is large.

* * *

Makes Cathedral Genuine Preaching Station

I have just enjoyed a real visit with Dean High Moor, of our Episcopal cathedral. We lunched together and he read to me one of his inimitable essays. Watch for his book. Next autumn, each preacher at the cathedral will be given five weekdays to conduct a series of connected noonday sermons. Many different denominations have been chosen, and have accepted, including Rabbi Samuel Goldenson of the liberal synagogue. Every Sunday night, civic services will be held in the cathedral, with speakers drawn largely from the educational institutions in and around Pittsburgh.

JOHN RAY EWERS.

Two Methodist Editors Return to Pastorates

Rev. E. C. Wareing, former editor of the Western Christian Advocate, Cincinnati, has been appointed to the pastorate of Wayne Street church, Ft. Wayne, Ind. Rev. Ralph B. Urmy, recently of the Pittsburgh Advocate, returns to the pastorate of the Bellevue Methodist church, Pittsburgh, which he was serving when he was elected to the Advocate editorship, in 1928.

American Note Arouses Geneva

Somnolence of Disarmament Conference Broken by Hoover Appeal—Direct Approach Irritates Diplomats

(*Correspondence from Geneva*)

GENEVA, June 24.—"The imperative message which President Hoover, the new Jehovah, addressed to the universe as the tables of the law" is the description given by a Geneva paper of the impression caused by Mr. Hoover's statement to the disarmament conference. The phrase describes well the curious atmosphere of that memorable Wednesday afternoon with its mixture of enthusiasm and irritation, of pathos and irony, of prophecy and diplomacy.

The presidential statement descended upon the shores of Lake Geneva at a time of the most feverish activity. On the "Swiss road" one could constantly see ministerial motor cars running to and fro between disarmament discussions at Geneva and reparations discussions at Lausanne. It seemed, however, that the disproportion between the amount of talk and the importance of the results was steadily growing more painful. No one could see a way out of either one of the two great problems.

Mr. Hoover appeared on this scene as a "deus ex machina" in a Greek drama, unannounced and unexpected. It is said, that nobody, not even the American delegation itself, was informed of the precise contents of the statement until a few hours before the session. It is, therefore, natural that it caused a profound sensation and that the various reactions to it, both the favorable and unfavorable ones, were rather passionate in character. When Mr. Gibson read the text to the very representative and very curious audience it seemed somewhat anomalous that the message was addressed to the American people rather than to the nations assembled at Geneva. This gave the impression that the document was primarily intended for "home consumption." As, however, it became clear that Mr. Hoover's proposals implied a far more substantial reduction of armaments than any had dared to hope for, there was among the disarmament supporters a great feeling of relief that someone at last had given a lead which would force the conference to face realities.

* * *

British and French Show Irritation

The reaction of the two first speakers, Sir John Simon and M. Paul Boncour seemed a rather cold shower on this enthusiasm. Sir John was obviously irritated by the procedure of his Anglo-Saxon brethren. Never before have I seen him

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try so hard to say unpleasant things in a pleasant way. His genial smiles and gestures were so obviously overdone that their very exaggeration revealed his bad temper. A delegate aptly compared his speech with the Shakespearian: "But Brutus is an honorable man." His main point was that a conference was not a matter of unilateral statements but of common agreement. It was obvious that he considered the American intervention as a hindrance rather than a help to the proceedings.

M. Paul Boncour had an easier task. He could simply point out that France had made very concrete and very comprehensive proposals which had not yet been studied by the conference. He presented once more the French claim for security and intimated that France would only be ready for such radical moves in the direction of disarmament, if the security were better guaranteed than it is now. Mr. Grandi was the only one of the speakers who expressed cordial and unreserved agreement. He had the "beau role" of the afternoon and was enthusiastically applauded by the public.

* * *

Hoover Disturbs the Duck Pond

Thus the American proposals have been received with somewhat mixed feelings. Apart from the small group which reject them in toto, or the other small group which believes them to contain the whole solution of the problem of disarmament, there is a large group which rejoices in the new stimulus which they give in the direction of concrete results but which deplores certain weaknesses in them. The greatest of these weaknesses—this group would say—is that they represent the result of a monologue rather than a dialogue. Diplomacy is a matter of give and take. At the present time, however, the nations talk past each other rather than to each other. Mr. Hoover offers a great deal but unfortunately he has little to say on the points which are of greatest interest to other nations, namely, the question of the American share in guaranteeing the maintenance of international law and order and the question of war debts. Similarly France offers to go far in the direction of international guarantees but refuses to offer a substantial reduction of armaments.

It is, however, impossible to believe that the strong intervention from Washington will simply remain a sensational intermezzo in the dull life of the conference. Whatever may be said about the procedure which Mr. Hoover has followed and whatever may be criticized in the proposals themselves, they have certainly contributed to a clearing of the way for important decisions. Friends of disarmament are therefore grateful to Mr. Hoover for having thrown a stone among the sleepy ducks in the Geneva pond.

W. A. VISSER 'T HOOFT.

Two Churches Achieve Union

The outstanding action of the general synod of the Reformed Church in the United States, which met in Akron, O., late in June, was the adoption of the plan of union between the Evangelical Synod of North America and the Reformed church by unanimous vote.

Dr. Albion King Goes to Cornell College

Dr. Albion R. King has resigned as instructor in philosophy and director of student religious oranizations at the University of Southern California, to become professor of philosophy and dean of men at Cornell college, Mt. Vernon, Ia.

Los Angeles Observes Olympiad Of Religion

With the background of the holding of the 10th Olympiad which is to be held in Los Angeles July 31-Aug. 15, with over 50 nations competing in the games, the Church Federation of Los Angeles planned an Olympiad of Religion which is being carried through at this season. In this movement about 500 churches of the Los Angeles metropolitan area are participating. The pastors are giving up their July and August vacations to take part in this celebration. Four great open air services are being held during the summer in the famous Hollywood Bowl, noted speakers discussing peace, prohibition and other Christian interests. The Los Angeles federation is led by Dr. John A. Eby, who recently came to its general secretaryship after 13 years of service with Wilshire Presbyterian church.

Death of Rev. H. R. Chase, Episcopal Leader of Southland

Rev. Horace R. Chase, for many years rector of St. John's Episcopal church, College Park, and the Church of the Holy Comforter, Atlanta, Ga., died at his home in College Park on June 7, aged 83. Dr. Chase spent more than 20 years in religious service in Mexico; he had his master's degree from Columbia.

Through Experience to Faith

By Frederick K. Stamm

Minister of Clinton Avenue Congregational Church, Brooklyn, New York

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Relief Problem Vexes St. Louis

Thrift Gardens, Greater Library Use, Other Signs of Hope, But Funds for Family Help Near End

(Correspondence from St. Louis)

ST. LOUIS, July 9.—St. Louis has gone patiently, cheerfully and diligently about the task of public relief. Every effort has sought to prevent the repercussion of evil upon evil and the destruction of morale. Public spirited citizens, aided by several large industries, have provided approximately 200 acres of unused ground for community thrift gardens. All the land has been plowed and put in condition and laid out in plots. Water has been piped through each tract and made accessible for every garden. Seed, plants and tools have been provided for all. There are approximately 1,000 gardens. To encourage the workers a record is kept of their produce and prizes will be awarded for the best kept and most profitable plots. It is estimated each tract should yield in produce between $25 and $50. An horticultural expert advises the workers and supervises the whole enterprise and an expert in household economics with all needful utensils will advise and aid in canning the surplus products.

* * *

The People Read

The city public library reports a circulation of 3,972,546 books for the past year, an increase over the previous year of 11 per cent. Exclusive of fiction and magazines, technical books were more widely read than any other class. History and literature ranked next. Books of travel and biography were unusually popular. It is evident from the large demand for technical and economic subjects the people are utilizing their spare time for self-education. There were 180,505 borrower's cards in use, an increase over the past year of 10,380. Cards were issued to 39,914 persons who never before were patrons. The chairman of the Missouri Library association reports an increase of from 10 to 66 per cent since 1929 in circulation. As in the city the demand is for technical and practical books which will aid the readers in securing employment or bring a temporary income.

* * *

Citizens Relief

Citizens relief problems are becoming more acute daily. All public funds are practically exhausted. Social service and citizens' committees have been compelled to drop about half their work, a total of 13,000 families from their rolls. Public funds from various sources and the city's contributions aggregating $5,000,000 have been consumed. The city's budget was strained and numerous economies were enforced. Firemen and policemen whose salaries are fixed by the city charter made liberal voluntary offerings. The policemen contributed $400,000. Public improvement, park, library and zoo funds were all curtailed.

All teachers and employes of the public schools personally made liberal contributions and then, in the effort to maintain the high standards so long characteristic in the St. Louis schools, to conserve the budget in its reduction of $1,500,000, took reductions in salaries. It was proposed to discontinue summer school activities and then close temporarily the two teachers colleges, one for white and one for colored. These colleges had recently been opened for junior college work with a heavy increase in enrolment, perhaps 200 at the Negro school and 700 at the white school.

* * *

Church Federation Goes Independent

All these conditions are seriously affecting every public enterprise, and not the least the church. It has been the boast of the Community fund trustees that their service was on a fifty-fifty basis of relief, reconstruction and character forming agencies. Self-help, personal independence and preventive measures were much emphasized. The Christian associations, the scouts, all boy and girl movements and certain welfare agencies sponsored by downtown churches and the courts for juvenile delinquents and domestic relations were beneficiaries. The Metropolitan church federation, the coordinating organization and director of many such services, was an important factor in the whole program and a participant in the funds raised. Inevitably in a large city with conflicting religious and personal interests there were some protests against the more distinctly Protestant endorsed and controlled enterprises. The church federation, in view of the increasingly large demands for relief, voluntarily withdrew from the community fund and hereafter will go independent. This not only seems wisest and most Christian, but in every way will be most practical. The related churches will now directly support this service and an increasing self-respect and independence will characterize their efforts.

CHARLES O. RANSFORD.

W. C. T. U. Will Hold National Meet in Seattle

At the 58th annual convention of the national W. C. T. U., to be held at Seattle, Aug. 12-17, the program of the organization relative to national and congressional platforms and candidates will be formulated. The W. C. T. U. will follow the same policy it has pursued for 60 years; namely, to promote temperance education and reduce the sale of liquor to a minimum. The women of the union will not change their views on the 18th amendment, it is announced.

Assembly to Discuss Church Issues

The Pennsylvania council of churches is cooperating with the Collegeville summer assembly to be held at Collegeville, Pa., Aug. 1-7. A program has been arranged in celebration of the 25th anniversary of its organization. Among the speakers scheduled are Frederick J. Libby, Benson Y. Landis, John McDowell, L. G. Rohrbaugh, Jesse M. Bader, James I. Vance and S. Charles Hoover.

Asks Economy in War Expenditures

Model Party Platform Drawn by University President in Behalf of Younger Democrats

(Correspondence from Chicago)

CHICAGO, July 9.——The Democratic national convention was held in Chicago during the period for which this letter attempts to give the news, but, since other media have carried news of the happenings there to the wide world, it is hardly necessary to announce the names of the candidates or to outline the platform. An interesting aside, however, was the appearance before the platform committee of a delegation from the Young Democratic Club of America, led by President Robert M. Hutchins, of the University of Chicago, and a later demonstration of that organization at the LaSalle hotel, on which occasion President Hutchins presented a model 500-word platform. The older generation has made a mess of things, the speaker insisted, and it rests with the youth of America to attain the social order it is entitled to and desires. The proposed platform advocated the promotion of peace, the establishment of international good will, and the restoration of international trade; leading the way in disarmament, with or without the cooperation of other nations; adherence to the world court and cooperation with the League of Nations; a 20-year moratorium on war debts; the recognition of soviet Russia; reduction of tariffs; the distribution of costs of government in proportion to capacity to pay; devotion to the interests of the common man; repeal of the 18th amendment; stricter regulation of monopolies, and possibly government operation of those based upon the possession of natural resources; a sound banking system; aid to agriculture; unemployment insurance, old-age pensions, federal employment exchanges, an adequate program of public works, and federal relief of the unemployed.

* * *

The Economy Plank

Discussing national economies the proposed plank says: "Governmental costs can and should be reduced, not by cutting down activities designed to promote the welfare of the people as a whole, but by progressive disarmament, the reduction of military and naval expenses and the elimination of special favors to special groups. The most expensive branches of the government are the navy and war departments and the veterans' bureau. They have increased 19, 34 and 100 per cent, respectively, in the last five years of peace. They have escaped reduction for reasons purely political."

* * *

War Show at Soldiers' Field

Meanwhile a spectacular war show—the George Washington Bicentennial military tournament—enlisting thousands of

regular soldiers of all branches, was held for several nights at Soldiers' field. On one evening about 60,000 persons, a large proportion of the audience being children, witnessed the grand review of all arms, infantry drill by picked troops, cavalry charges, artillery maneuvers at full gallop, "Fort Dearborn Massacre," "Battle of Cantigny," with infantry, artillery, machine gun and anti-aircraft units and cavalry participating, and other tableaux. A special performance with seats for children at 25 cents was announced. Such performances, by the way, may have some influence upon the direction taken by any future "youth movement."

* * *

Johnston Myers' 37th Anniversary

Dr. Johnston Myers, to whose remarkable work reference has been made frequently in this correspondence, as well as in special articles in this journal, celebrated the 37th anniversary of his great pastorate in Immanuel Baptist church, on Sunday, June 26. It has become impossible to think of Johnston Myers and Immanuel church apart from each other. "The church that meets every human need without delay"—and this church lives in a very welter of the direst human need—is the institutional expression of this great-hearted pastor's profound human sympathy and understanding.

* * *

Federal Aid and Local Relief

Some of our local newspapers have steadily opposed federal relief for the unemployed since that would mean that the wealthy states (as Illinois) would be compelled to bear part of the expense of relief in "the beggar states." Illinois has now, however, quite definitely joined the "beggar states." A telegram sent, July 1, to every United States senator and congressman, by the Illinois emergency relief commission, said in part: "The Illinois emergency relief commission in session today finds that relief funds will be exhausted about July 25. This means that 41 counties of Illinois, include Cook county, which are relying upon state funds, will be without resources for unemployment relief. In Cook county alone 128,000 families, representing 600,000 individuals, are receiving relief. The need for federal aid is imminent, and federal aid alone can avert serious suffering among people of Illinois. We urge your efforts to secure favorable action of congress on behalf of federal aid to state for unemployment relief." Manifestly the "wealth" of Illinois can be adequately tapped, even for purposes of local relief, only through federal agencies.

* * *

And So Forth

The Methodists are holding their annual camp meeting with the usual large attendance at Des Plaines. This assembly is an interesting example of an old-fashioned camp meeting made over into a modern religious forum, and carrying on with the old vitality. There is outspoken discussion of contemporary problems—unemployment, communism, the liquor question, etc.

A most remarkable figure in the world of science, Dr. Edwin B. Frost, the blind director of the University of Chicago's Yerkes astronomical observatory at Williams Bay, since 1905, has retired. He plans to devote his time to the preparation of the results of his research for publication. His autobiography will appear this fall. On the occasion of his 65th birthday, July 14, a year ago, leaders of the scientific world visited his Lake Geneva home to pay him tribute.

Fifty clergy and laymen of the Episcopal church started July 7, for an International Christian fellowship pilgrimage to the Orient. The pilgrimage will reach its climax late this month when 200 Japanese, Chinese, Koreans, Manchurians, and Americans join in a three-day conference at St. Paul's university, Tokyo. Bishop Francis M. Tait, of Pennsylvania, heads the party.

CHARLES T. HOLMAN.

Philanthropy in America Holds Eighth Place

Dr. Arthur J. Todd, of the department of sociology in Northwestern university, announces that philanthropy is eighth in the list of ten great American industries: "Its income of two and one-half billion dollars is more than that of the French or German governments. It is exceeded only by incomes of the American and British governments. In fact, it is only in comparison with the American standard of luxuries that philanthropy does not hold its own. The American people give annually for philanthropic purposes less than one-half the amount they spend for pleasure motoring, about the amount they disburse for movies, tabloids, and light fiction, slightly more than the sum they spend for candy, chewing gum, and soft drinks, and about the same amount they pay for tobacco and the radio. Approximately one-half of it goes for religious purposes. Education receives 8 per cent, health 9.2 per cent, personal gifts to individuals 11.6 per cent, and foreign relief 9.7 per cent."

L. I. P. A. Endorses Norman Thomas

But Cleveland Convention, Called to Back Third Party, Has Academic Air—Protest Beer as Issue

(Special Correspondence)

CLEVELAND, July 12.—Many of us who attended the annual meeting of the League for Independent Political Action, held in Cleveland, went hoping that in it and through it some way might be made plain which would lead the social and political liberals out of the present day impasse. Most of us are now ready to admit that, as far as the meeting itself is concerned, such hopes were not justified. The name of John Dewey lends distinction to any movement. We all respect Oswald Garrison Villard as a liberal journalist. There are others in leadership in this group who command our respect. But the meeting, as a whole, was disappointing.

In the first place, it would be impossible to build a third party movement out of the widely diverging groups represented in this meeting. There are the scholastics who with dignity and solemnity seek to champion the rights of the people. In the other wing are the unschooled radicals from eastern shops and farms of the northwest who, in public presentation anyway, throw discretion to the winds. There was represented a small group of communists but these had but small part in shaping the policies of the league.

Endorse Norman Thomas

The meeting endorsed Norman Thomas for President. It did this with reservations. That is, it admitted that there were many things about the socialist party it did

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not like and a few things about Norman Thomas it did not like. But it endorsed him because he is preferable to either Governor Roosevelt or President Hoover.

The executive committee of the league had made the platform out well in advance. Then it was read item by item to the conference. Many amendments and substitutes were offered. Several items were referred back to special committees. Farmers from the northwest insisted that the original plank on agriculture had been drawn by city folks who sought first of all low prices for agriculture products. The plank on banking as originally introduced was also referred back to a special committee despite Dr. Dewey's protests that a group of "economic experts" had composed it.

The conference took a very sane position regarding prohibition. "Beer may be an issue," it practically said, "but bread as an issue comes first." Specifically it said in the platform: "While on democratic principles we recognize the right of the people to vote effectively on the abolition or modification of the 18th amendment, we condemn the republican and democratic parties for subordinating urgent economic issues to the liquor question."

If the meeting made any contribution to local thought it was in its emphasis upon the idea that Gov. Roosevelt is not a liberal. "He is a nice, kind man," said Dr. Dewey, "but one of our jobs will be to show the nation that he is in no sense a Grover Cleveland or a Woodrow Wilson."

In announcing the meeting the league asserted that it was to back a movement for a third party. It adjourned with the same assertion. But it was an academic decision. It will not have a very vigorous part in supporting the campaign of the next few months.

WILLIAM H. LEACH.

Presbyterian Missions Receive Substantial Bequests

Through the will of the late Mrs. Mary C. W. Allen who died in Newark, N. J. in May, the Presbyterian foreign and home mission boards will receive $50,000 each; the two woman's board's receive $25,000 each.

Dr. F. B. Fisher Will Preach Through Summer

Rev. Frederick B. Fisher, of First Methodist church, Ann Arbor, Mich., will occupy his pulpit throughout the summer session of the University of Michigan. At its close, he and Mrs. Fisher will make a quick trip to Europe, visiting Paris, Geneva, Frankfort and Berlin.

Bishop Oldham Says Spiritual Barriers Prevent World Unity

Rev. G. Ashton Oldham, bishop of Albany, in a sermon recently preached at the Cathedral of St. John the Divine, New York City, said that clear, sincere thinking, divorce from party shibboleths is the prime need of today. In a time when the world has become a unity, from the scientific, economic and industrial standpoint, a narrow nationalism bids fair to rob mankind of the blessings that might result from these material advances. "Curiously enough, the physical barriers are down—only the spiritual ones remain. The inventor and the engineer have outstripped the administrator and the politician. In short, man's ability seems to have outrun his character. To get away from the perfervid nationalism that is the greatest evil and menace of the day, we need literally a change of heart, a change of mind, what the Bible means by the word 'repentance.'"

Dr. Newton Sees Present Generation "Dancing in the Dark"

Speaking in St. Paul's chapel, Columbia university, recently, Dr. Joseph Fort Newton declared that there had never been a generation so haunted by futility as the present one. He compared the people of today to those pictured in the popular song which begins, "Dancing in the dark, till the music ends." "We are all dancing in the dark, with no idea of where we are going or what we want, and as the tune ends we dance more wildly and still get no place." "The church," he added, "is running in low gear because a spiritual inferiority complex has been developed in our generation; because this generation has been told that nothing is true which cannot be proved in a laboratory. If there is no reason in life, there is no reason for it; to rob life of truth is to rob it of meaning."

Dr. Garrison to Broadcast University Lectures

Dr. W. E. Garrison, who besides being literary editor of The Christian Century is a professor of church history in the University of Chicago, is to broadcast for the university a course of lectures on "American Christianity Since the Civil War," during the second term of the summer quarter. The lectures will be heard over WMAQ, at 8 a. m. (Chicago daylight saving time), on Tuesdays, Wednesdays, Thursdays and Fridays, beginning July 26 and continuing for five weeks. Each quarter the University of Chicago puts on the air one regular classroom course at this hour. During the first term of this quarter Prof. W. W. Sweet is giving "Christianity and the American Republic," from the revolution to the civil war.

International Missionary Union Quits

The International Missionary union, which has been in existence for about 50 years, will cease to be on Dec. 31. The union was organized by a Methodist missionary in India, Rev. John T. Gracey, who served as its president for 28 years. His successor, Rev. J. Sumner Stone, who had served the Methodist board in India for eight years, is still the president, at the end of 20 years. Over 50 missionary boards and practically every mission field in the world have been represented in the union's membership. This organization has been a forum for the fullest, freest and most fearless discussion of missionary matters; its findings have been published from year to year.

Lutherans Have Book-of-the-Month Club

Announcement is made of the organization of the Lutheran book-of-the-month club. The first book to be chosen by the club is "The Road He Trod," by Paul Z. Strodach, author of "In His Presence" and other religious writings.

England Hails Hoover Proposal

President's Call for Disarmament Finds Support Generally—Irish Free State Shows Its Catholicism

(*British Table Talk*)

LONDON, June 29.—The outstanding event of the week has been the bold proposals of Mr. Hoover. Long experience has made us hesitate to cherish strong hopes in international politics. We may be hopeful but we are not sanguine. British opinion, so far as it has been registered, is on the side of the President. Statesmen of various parties have blessed the proposal, though sometimes with those polite reservations which we know too well. Mr. Maxwell Garnett, of the League of Nations union, a wise and learned student, is entirely in favor of the President's proposals. The hesitations, which are certain to find expression both here and in Europe, are chiefly concerned with the risk which individual nations will imagine that they run if the big cut is made. Mr. MacDonald has spoken the general mind of this country—and it may be useful to say that in its present mood no one can speak for it so well as the prime minister—and whether he is approved or blamed by other nations, he may be taken as a clear guide to the mind of Britain. His proposals for the clean cut in financial arrangements between European nations, and Mr. Hoover's challenge are certainly related. Disarmament up to the full measure of the proposals made from Washington will not solve the world depression. Nor will a financial settlement do this. We are coming to see that there is no hope of any real prosperity, until the nations abandon their extreme nationalism. A world of self-sufficient, self-contained states will be a world of needless poverty and a world of perpetual strife.

* * *

That Most Catholic Country—Ireland

The Eucharistic congress in Dublin is over. It has demonstrated some facts of importance. There is not in all the world a people so nearly homogeneous in its religion as the Irish. Nowhere could so large a proportion of the inhabitants of a country have been gathered for one act of worship. I listened to the mass, as it came over to us through the B. B. C. It was said much more slowly than usual. The singing of Panis Angelicus by John MacCormack was most clear and beautiful. The papal legate spoke with the utmost simplicity, telling how the Lord Jesus was in a few moments to visit them, and they were to prepare themselves for the hour when they should see him no longer veiled in the sacrament, but face to face. It was not the words that were spoken but the thing which was taking place which moved the distant listeners. Here there was the nearest approach to be found in this world to a Catholic nation. A million of its people on their knees in one place!

The Irish Free State is Catholic; that

has always been a crucial fact in the Irish problem, but it has often been slurred over. No end is served by any attempt to ignore this fact; and since Ulster is Protestant, and "never the twain shall meet," it looks as if there could be no one state for the present, linking north and south. There are other differences between them. The north, for example, is the center of Ireland's industrial life, the south of its agriculture. But the one cardinal fact could be understood by everyone, last week when the Irish Free State with all pomp and splendor attended high mass in Phoenix park.

* * *

The Future of India

The ordinances affecting all civil disobedience expire on July 3. In the house of commons Sir Samuel Hoare on June 27 gave an analysis of the government's proposals. It was claimed that the ordinances had been successful. Convictions had declined from 7,800 in February to 3,776 in May. It was urged that in spite of these things the ordinances must remain as a power in reserve, because the civil disobedience movement had not been called off. Sir Samuel Hoare said that in default of any agreement between Hindus and Moslems the British government would announce their own decision on the communal questions. The Indian consultative committee would reassemble in India. The lords and commons would appoint a joint select committee, empowered to call Indians into consultation and to examine proposals drafted by the government. Finally, there is to be a single bill setting forth the provisions concerning provincial autonomy and the scheme for an All-India federation.

There are many who believe that the latest message from Mr. Gandhi gives an opening for a fresh approach to the task of reconciliation, which must be taken up sooner or later.

* * *

Fill Famous Oxford Chair

The Yates chair in New Testament at Mansfield college, Oxford, has been filled by the appointment of the Rev. T. W. Manson. This is the chair which Dr. James Moffatt and Dr. C. H. Dodd held. It became vacant when Dr. N. Micklem, who was appointed last year to succeed Dr. Dodd, was afterwards called to succeed Dr. Selbie as principal. Like Dr. Moffatt, Mr. Manson is a Presbyterian. He has not held a chair before, but he has won a place of distinction for himself in New Testament scholarship through his studies in the gospels.

* * *

Methodist Union Draws Nearer

The Primitive Methodists have met for their last annual conference. In September they will become members of the one Methodist church. They will bring gains after their long separation. Nearer perhaps than any other of the free churches to the workers of this country, they have had a remarkable place in its spiritual history. Who, for example, could write the history of the British labor party and leave out the Primitive Methodists?

EDWARD SHILLITO.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bachelor's Affairs

(Adolphe Menjou) (Fox) Farce-comedy, mildly sophisticated, with Menjou the butt of the fun as wealthy old asthmatic who marries a flapper, repents heartily, and triumphs when she leaves him. Thin but amusing. Allan Dinehart takes acting honors.

A: Fairly good. Y: Amusing. C: No interest.

Midnight Patrol

(Regis Toomey, Betty Bronson) (Monogram) Hectic melodrama in which young reporter clears up a sordid situation which the police fail to handle. Not particularly objectionable, thanks to decent characters, but film has little merit on the whole.

A: No. Y: Hardly. C: No.

Mystery Ranch

(George O'Brien) (Fox) Ordinary western, with the hero sent to "get" the bad man who terrorizes the valley by promiscuous killings with the help of a band of Indians. Strong and highly theatrical thrills. Some fine scenery, usually the best that can be said of such pictures.

A: Hardly. Y: Perhaps. C: Doubtful.

Red Headed Woman, The

(Jean Harlow, Chester Morris) (M-G-M) Fast, racy comedy, glorifying the cheap, brazen, brainless heroine whose only asset is sex-appeal. She steals husbands from wives, marries them, cheats, leaves them for the next one. Still doing same thing triumphantly at the end. One of the sexiest yet.

A: Depends on taste. Y: Pernicious. C: No.

Scarface

(Paul Muni, Karen Morley) (U. A.) Elaborate picture of gangdom and the rise and fall of the great crime overlord. Finely made, photographed and acted, but grim brutality, wholesale killings, a gory massacre, etc., make it one of the "worst." Perhaps the last of the "gangster" epidemic.

A: Depends on taste. Y: By no means. C: By no means.

Week-End Marriage

(Loretta Young, Norman Foster) (Warner) Humble-life comedy, realistic and more or less amusing, supposedly showing that the wife should make the home and let the husband earn the living. Elementary stuff, but with considerable character interest. Aline McMahon, as heroine's wise, wise-cracking sister, is notably good.

A: Rather good. Y. Perhaps. C: No.

Best Recent Films for Family Audience

County Fair
Make Me a Star
Missing Rembrandt, The
Symphony of Six Millions
Tenderfoot, The
When a Feller Needs a Friend

Films of Special Interest for Adults

Bring 'Em Back Alive
Congress Dances
Grand Hotel
Doomed Battalion
Reserved for Ladies
Strangers of the Evening

BOOKS RECEIVED

Marie Adelaide, by Edith O'Schaughnessy. Harrison Smith.
Kagawa, by William Axling. Harpers.
Education Through Recreation, by L. P. Jacks. Harpers.
Etiquette, by Emily Post. Funk & Wagnalls.
The Heritage of Asia, by Kenneth Saunders. Macmillan.
Bolshevism: Theory and Practice, by Waldemar Gurian. Macmillan.

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